

CHRISTIAN TELESCOPE

AND UNIVERSALIST MISCELLANY.

VOL. 3.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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MISCELLANEOUS.

UNIVERSALISM DISPROVED.

Messrs. Editors—Several months ago I sent you a communication, which you were pleased to insert, entitled, "*Universalism disproved by a new process of reasoning.*" The leading thought or sentiment on which I then relied was, that *God will bestow pardon upon the truly penitent.* With this undoubted and indubitable truth, I compared the several schemes of Universal salvation; and endeavoured to show that it contained, within itself, a *refutation* of them all.

In the following remarks, I shall take another truth of our holy religion, one equally evident, and equally important, and shall apply it in a similar way. By comparing the different schemes of Universalism with it, I shall endeavour to show that they are *unscriptural* and false. The truth to which I refer is the following, expressed in the language of the Apostle Paul: "*By GRACE are ye saved.*" The salvation of men, whatever may be the extent of it, is wholly of *grace*. And no scheme of salvation can be entitled to confidence, which does not represent it as a matter of *free grace* or *undeserved favor*. To the test of this most evident and acknowledged truth, let us now bring the several schemes of Universal salvation.

Some flatter themselves that all will be saved, because all, they say, are *free from sin*. All have answered the end for which they were made.—The divine purpose in giving them existence has been accomplished hitherto, and will, in the end, be fully accomplished. There is no such thing as sin in the universe, and none will ever be punished for sin. But such persons ought to consider, that the question of their sinning depends not upon this, whether God is accomplishing and will accomplish his general purposes respecting them; but rather upon this, whether they have *kept his laws*. And they ought to examine, whether the salvation which they propose, is wholly, or at all, of *grace*. If they have never sinned, they deserve no punishment; and what *grace* can there be in their salvation? What *grace* can there be in delivering them from sufferings, to which they are not in *justice* exposed?

Some believe that all men will be saved, on the ground that *they suffer as much as*

they deserve, in the present life. They admit that men are sinners; but think that every sin brings its own punishment directly along with it. All suffer, in the numerous and various ills which await them here on earth, to the full amount of their deserts; so that when these sufferings are once ended, there is nothing to be endured or feared beyond them. But let it be inquired, is the salvation here spoken of to be bestowed on the ground of *justice*, or of *grace*? If persons suffer all they *deserve* in the present life, what *grace* will there be in saving them from future punishment? They will, on this ground, *deserve* to be saved, and must indeed be saved, if God is *just*. And it can in no sense be said of such persons, that their salvation is of *grace*.

Universal salvation has been advocated by some, on the ground that *temporal death* is the proper punishment of sin. They suppose this was the death threatened to our first parents in Paradise; that this constitutes the penalty of the divine law. And when it is said in the scriptures—"The soul that sinneth, it shall die"—"The wages of sin is death," &c. they understand this of *temporal death*. Consequently they infer, that when temporal death is suffered, all is suffered. No punishment is deserved, or will be inflicted, in the other world. But on this ground, how can the declaration of the apostle be true, "*By grace are ye saved*?" How can there be a particle of *grace* in saving those from future miseries who have suffered, in the pains of temporal death, the proper wages and desert of sin? The criminal who has lain in prison his appointed time, does not ask or receive his liberty on the score of *grace*, but as a matter of undoubted right.

An attempt has been made to support Universalism, on the ground that men do not deserve *eternal* punishment. Such persons will admit that mankind are sinners, and if they do not repent and receive forgiveness in the present life, they must be punished hereafter. But they do not believe that they deserve *eternal* punishment. They think it would be hard and cruel for the divine Being to inflict such a punishment upon any of his creatures. Their hope, therefore, is, in respect to those who die in their sins, that they will not suffer always. In the progress of ages their debt will be paid, and they will be released.—But is this hope, suffer me to ask again, founded on *justice* or on *grace*? Where will be the *grace* of releasing persons, when their guilt is all expiated, and their debt of suffering is paid? Where will be the *grace* of releasing them, when they

have been punished to the full amount of what their iniquities require? They will then *deserve* to be released, justice will demand their release. And there will be not a particle of *grace* in their salvation.

Some believe in universal salvation, on account of the *universality of Christ's atonement*. They read that "he tasted death for every man"—that he "gave himself a ransom for all," and that he is the "propitiation for the sins of the whole world." They understand from these passages, that Christ has suffered the *penalty of the law*, and paid the *debt of justice* for every man living. And it is on this ground that they expect all will be saved. They know mankind are sinners, and that they deserve eternal death; but as Christ has suffered the penalty of the law for them, they cannot be liable to suffer it for themselves, and have nothing more to fear.—But is the salvation here spoken of founded on *justice* or on *grace*? If Christ has suffered all I deserve in my room and stead, what *grace* can there be in my salvation? There may have been *grace* in providing the Saviour, and in his consenting to suffer for me; but having suffered the full penalty of the law, and cancelled all the demands of justice, what *grace* can there be in my deliverance? On this ground, obviously, my *salvation*, simply considered, must be of *justice* and not of *grace*.—We know that some besides Universalists, believe that the atonement of Christ consisted in his suffering the *penalty of the law*, in the place of sinners. But with all due respect for their wisdom and piety, we must think that they are mistaken. The atonement never was designed to bear the penalty of the law, and cancel the debt of justice for men; but merely to *open the way* in which, on condition of faith and repentance, this debt and penalty might be freely forgiven them. It is indeed universal; but by those who infer from this that all men will be saved, the nature of it is greatly misapprehended. As it avails merely to *open a way* of life, and to lay a foundation for *offers of mercy*, none but those who comply with these offers, and walk in this appointed way, can expect to receive, through Christ, the salvation of their souls.

We see from what has been said, that the different schemes of Universalism, widely separated as they may be in some respects, all bear this common trait—the salvation they propose is *not of grace*. It must be evident, therefore, to the candid inquirer, that they have no affinity with the gospel of the New Testament. The salvation proclaimed by Christ and his apostles, was emphatically

salvation by grace.—This is asserted in hundreds of passages, and in every variety of form. Indeed it is too plain to be either proved or denied. Consequently no scheme of salvation can be entitled to the least credit or confidence, which does not comport fully with declarations such as these, "*We are justified freely by his grace, through the redemption that is in Christ Jesus*"—"By GRACE are ye saved, through faith, and that not of yourselves, it is the gift of God."—Rec. and Tel. P.

FOR THE TELESCOPE AND MISCELLANY.

REMARKS ON THE FOREGOING.

MESSRS. EDITORS, OF THE REC. AND TEL.

We would state, for the information of our readers, that the above communication appeared in your paper on the 21st of July last. We write to the "Editors of the Boston Recorder and Telegraph," with a view to make them consider what they publish, as well as their correspondent P, to be wholly incongruous, and that they rather serve, by publishing such absurd pieces, to build up the *Universal doctrine*, instead of disproving it—for any person of common sense, and having but a superficial knowledge of the Universalists' sentiments, would know that P's remarks were "like clouds and wind without rain."

We very much regret, gentlemen, that your writer P, should again appear before the public to "disprove Universalism," without he could say something on the subject more correctly and nearer the truth, than he has now or did before, "by the new process of reasoning." However plausible and convincing his manner of reasoning may appear to some, yet, it will be manifest to any one who will examine his subject candidly and impartially, that it is fraught with high coloured deception, intermixed with a great portion of ignorance. The evident sinking cause of Calvinism requires support, either from gross misrepresentations, or by egregious exaggerations of Universalism, or else its enemies have no weapons to defend themselves with, for as to their ever using any fair and honorable ground in opposing us, we have never seen it done! Our opposers only delight in displaying carnal and false theories, to give wrong impressions to the public, on a sentiment which they cannot disprove by scripture.

Your writer, sirs, has paid no regard to what has been published as replies to his first communication, on "*Universalism disproved on a new process of reasoning*," which appeared in the "*Christian Telescope*," Vol. 2d, Nos. 32, 33, 34, 35 and 36, and also in the "*Universalist Magazine*," No. 35, Vol. 7, all which reminded him of the palpable errors he then committed. Does he expect that he can go on and persist in his flagrant and wanton errors, and no notice taken of them? We care as little about his writings, as to their really injuring our

cause, as we should about the barking of a little dog, who may yell and bluster about to appear like some great animal, but does no hurt nor good. Why we mention these things at all, is because we wish to have our mistaken opposers corrected, and when corrected not to have them continue afterwards to inculcate something equally as false. Your writer P, we have reason to think, knows better than to assert what he does, if he has ever studied fully, with care and attention, the various schemes of Universalism—some, however, he mentions do not exist. His object is to find fault with what does not exist—and why need he attempt to overthrow a system of which he has such imperfect and incorrect views of—when he might as well state a fair and true account, as to go upon unknown ground.

The assertion of your writer, that "some flatter themselves that all will be saved, because all, they say, are free from sin," is a palpable and unaccountable error. There are no Universalists who advocate such a sentiment as this, at least, we never heard of any—and we think that we do know as much about it as your writer; for he is not only mistaken in this point, but wholly so in his remarks on grace, as applying to every scheme of the Universalists—and has completely destroyed his own scheme, according to his views of grace. He represents, we imagine through ignorance and self-righteous pride, the various schemes of Universalists, as having nothing to do with grace. Grace is, by his reasoning, discarded by them. Oh! "ye blind orthodox leaders of the blind, who strain at a gnat and try to swallow a camel." Such knowledge as he exhibits, ought "to be winked at," and such ignorance is only to be pitied, as the only excuse for him.

The ground work, sirs, of his observations rests upon this passage of scripture—"By GRACE are ye saved." This testimony of St. Paul is true in the strictest sense of the word, and we are very happy to state it plainly, that all the Universalists consider it as the basis of their religion. This is particularly mentioned and proved from their various writings. Grace is held by them as "the one thing needful," and without it no one can be saved—and it appears remarkably strange that your writer should be so arrogant, so assuming and so daring as to make such a public declaration, in saying of the Universalists, that "the salvation they propose is not of grace." This false statement unequivocally proves his mind to be wandering in the mists of moral darkness, and knows not what he says, nor whereof he affirms. We fear that the grace which he vainly imagines, and no doubt wishes to have proved deficient in others, who may differ from him, may be more lacking in himself—for if he ever had experienced it, we should have thought his ideas upon it, though rigidly orthodox, would have been more consistent. He absolutely contradicts himself,

as he holds to free grace, and yet he maintains, at the same time, the necessity of conditional grace. He says, "The atonement never was designed to bear the penalty of the law, and cancel the debt of justice for men; but merely to open the way, in which, on condition of faith and repentance, this debt and penalty might be freely forgiven them. It is indeed universal; but by those who infer from this that all men will be saved, the nature of it is greatly misapprehended. As it avails merely to open a way of life, and to lay a foundation for offers of mercy, none but those who comply with these offers, and walk in the appointed way, can expect to receive, through Christ, the salvation of their souls."

The remarks just quoted, of P's, undeniably prove that the grace which finally saves the soul, is conditional, or those only who comply with certain conditions can meet with entire approbation in the sight of God. But his reasoning is "greatly misapprehended" by himself, and is in direct opposition to his closing scripture sentence of his piece, which says, "We are justified freely by his grace, through the redemption that is in Christ Jesus"—"by GRACE are ye saved through faith, and that not of yourselves, it is the gift of God." Here, sirs, free grace is positively advocated by St. Paul, and completely overthrows your writer's arguments. When St Paul, speaking of grace, says, that "not of yourselves, it is the gift of God;" how are we to account for such quibbling, when we are told by modern pretenders, that it is of ourselves, we must "comply with the offers of mercy," and then, and not till then, according to P's account, are we fit subjects for heaven! We would ask, how can a gift be free, if it be encumbered with conditions, that we must work and pay the debt before grace can be bestowed? This is strange free grace, and we think "it not entitled to the least credit or confidence." Why pretend to represent to us, and tell about "free grace or undeserved favor," and then right upon it, turn your course and hold up the idea that all is upon "conditions?" This is not only "unscriptural," but "false," and contrary to reason and common sense. See our ideas further illustrated on this point, and which you have not, to our knowledge, as yet answered, in the "*Christian Telescope*," Vol. 2d, No. 32, and p. 126.

Such ill founded subterfuges as are discovered in the writings of P, to disprove Universalism, we hope our opponents will never again show their weakness so much in publishing them, "for they labor in vain and spend their strength for naught." The remarks which he has made on the respective schemes of Universalists, in regard to grace as well as on pardon, are altogether nugatory, illusory and chimerical. He does not appear to understand by his writings the true meaning of the terms pardon or grace, as used by the Universalists, nor by the scriptures, no better than if there were nev-

er such a sect or such a book on earth. The true fact is, he writes just such stuff, and the Editors of the "Recorder and Telegraph" publish it, to feed the ignorant, the credulous and the self-righteous deluders, and when the mistakes and errors are freely pointed out to them for correction, no notice is taken of them; for the Editors and writers, all orthodox, (i. e. of the Boston Recorder and Telegraph,) surely do as told by "the Editor of the Church Register, at Philadelphia"—these sage Editors of Boston say—"If we had nothing better with which to fill our columns, it would be perfectly easy to clear away the rubbish he has thrown in our path, but we choose rather to trample it under our feet and pass on." You, Messrs. Editors, "may pass on," but you will have to carry your own burden with the false impressions which you have and perhaps may publish of others, to the altar of orthodoxy, and make a *burnt sacrifice* to your kind feelings.

We do not fear what you may or can say of us, as a religious sect, but should consider it only fair and proper to have you correct the mistakes when they are pointed out to the public. Your cause loses much ground by imprudent and wrong statements which you have made and others against your opponents—we tell you plainly of them and that is all the thanks we expect to receive—only rather more *branded* by your religious curses. We seek for the *truth*, but you shrink from it; for if we state that which is absolutely erroneous, why do you not correct us? This you *never* see fit to do, but feel so important, so self-sufficient, as that *grace*, *pardon* and every other *virtue* of the Universalists, as understood by them, are all condemned as "*rubbish*," and screen yourselves by saying, we will "*pass on*." We are very well acquainted with the account of "the priest and Levite who passed on the other side," and we consider your conduct, as to any fair reasoning, as completely reprehensible. We do not wish to hurt your feelings, but you must always remember, that when you or any other of your orthodox stamp, *fire* your religious artillery *falsely*, you may expect a volley from your enemy. We do not shrink from investigation, and we *shall* not as long as we have the word of God for our defence, our guide, and our eternal support.

We will now close these remarks with the words of the Rev. Mr. Balfour, from his second "Inquiry," lately published—He says, "We can sincerely say, that we have sought after the truth, and from the love of truth, for this only can stand, when all human devices in religion shall fall. If we have not found the truth, but have embraced error, we hold ourselves in readiness to attend to whatever can be said on the other side. Truth can never suffer by calm and candid discussion, but error shuns the light, deprecates investigation, and is ever ready

to cry *heresy*, and that the church is in danger."

Middleboro', Aug. 22, 1826.

"COWPER, THE POET."

"In the fifty-ninth number of the Quarterly Review, there is an article on the lately published *Private Correspondence of Cowper*, which contains some excellent remarks on those distorted notions of religion, that have not only made fanatics of those who at any rate would have been fools, but have also, as in the instance of the bard of Olney, darkened and perverted the finest minds. We make a few extracts from it, both because they suit our own views precisely, and because, as they come from a high church publication, they show that when religion is brought down to practice, even orthodoxy can be rational, and men of good sense will agree together.

After alluding to the mental derangement of the poet, in 1763, the reviewer proceeds thus:

"His partial recovery was followed by that conversion, using the term in the technical sense attached to it by a party, which coloured his opinions and feelings during the remainder of his life. Mr. Greathed, who is his religious, as Mr. Haley is his literary biographer, gives us the following account of his state of mind. 'At length his despair was effectually removed by reading in the Sacred Scriptures that God hath set forth Jesus Christ to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. While meditating on this passage, he obtained a clear view of the gospel, which was attended with unspeakable joy. His subsequent days were chiefly occupied with praise and prayer, and his heart overflowed with love to his crucified Redeemer. The transports of his joy, which at first interrupted his necessary sleep, having subsided, were followed by a sweet serenity of spirit, which he was enabled to retain, notwithstanding reviving struggles of natural and habitual corruption.' Our readers will recognise the style of the party, which believes these meltings of the heart and exaltations of the imagination, to be the direct results of divine inspiration. That they are the mere natural consequences of high wrought feelings, we have no more doubt, than that the impressions which they produce are sometimes permanent. Whether his extacies were natural or supernatural, Cowper had not strength of mind to support them. Though we are sufficiently acquainted with the hagiographies of spiritual experiences, to know that the paroxysms of conversion are more severe and exhausting, than the subsequent communion established with the Deity, still we are convinced that those nine years, of what his biographer elsewhere calls the most transcendent comfort, laid the foundation, by

the exhaustion they produced, of that subsequent dependency from which he never recovered.

"If the strength which was wasted in these outpourings of the spirit had been carefully husbanded, and employed in repairing the weak parts of his character, he might, we think, have been spared much misery. Had he been warned that the flood of light, which burst upon his mind, was the false fire of insanity, 'not light from heaven,' he might perhaps have escaped altogether that 'midnight of despair' into which he was afterwards plunged; at least it would have appeared to him less dense and black, if he had not dazzled himself before with its excess of glare.

"The progress of his malady was natural. So long as the state of his bodily health produced light and happy sensations, his conversion was followed by experiences full of comfort. But strength of mind was consumed, never to be regained, in a vain attempt to keep up this spiritual revelry. The stimulus, which at first was found sufficient to produce the desired effect, required to be augmented as the novelty wore off, and the imagination got jaded. Then a strife and agony of spirit became more and more necessary to produce the feelings of inspiration. Even these resources at last failed. If the illustration be allowable, the brilliant light, the ravishing music, and the exquisite perfume could stimulate no longer. This excessive and prolonged excitement was followed by disease of body, and exhaustion of mind; the spirits of the poor visionary sank, and his religious comforts ceased altogether. Then became apparent another, alas! an enduring evil the consequence of his previous ecstasies. His mind, long habituated to consider them as pledges of God's especial favour, and of his own election and call to salvation, when they were withdrawn, or, to speak more correctly, when a state of strong excitement was succeeded by exhaustion, considered itself rejected of God, fallen from grace and given up to a reprobate spirit. From this time to the day of his death, the deep gloom of settled despair hung over him, and he was haunted with pining regrets after spiritual blessings which he believed himself to have enjoyed, accompanied with convictions that they were never to be restored, and with a soul-withering horror of eternal damnation."

The following Address was received some days since; we have refrained from publishing any part of it until now that we might publish it entire. Through the politeness of the author we are now permitted to present it to our readers, whom we think cannot fail of being much gratified with its perusal.

AN ADDRESS

Delivered at the laying of the corner stone of the first Universalist Meeting

House in Plymouth, Ms. July 17th, 1826, by Rev. James H. Bugbee.

UNDER the auspicious smiles of *Him* who planted the lofty pillars of nature upon which we stand ;—gave bounds to yonder element whose liquid waves have for ages lashed the surrounding shores, and who spread over these monuments of his Power the magnificent arch of heaven ;—we have congregated to witness the ceremony of laying this Foundation Stone. Of the propriety or usefulness of this service, we shall speak no farther than simply to observe, it is a custom prevalent among all denominations.

The brief inscription which has been read in your hearing, has unfolded to your minds the consecrated character of the *superstructure*, which human skill and exertion, under the guidance and protection of *Heaven*, will cause to raise and rest upon these walls of stone. It is to be a temple hallowed to Almighty God, to whose service and worship it is exclusively devoted. It is to be a home for the pious—a refuge for the wandering pilgrim, where the weary, and the oppressed, and the sorrowful, may find an asylum from the bustle of the world, and be refreshed by the soothing streams of free, unmerited grace, descending from on high, through a crucified, risen and exalted Redeemer!

Are we inquired of by a surrounding multitude, who feel a painful solicitation to know whether any "good thing can come out of Nazareth," a reason why we raise these walls? We cheerfully reply. The want of a suitable and convenient place to present ourselves humbly before our *Father in Heaven*, and solemnly, and publicly, and unitedly, to offer our songs of thanksgiving, and supplicate his blessing, furnishes a sufficient reason, and fully justifies this laudable and important undertaking. When the father bars his doors against his children, and withdraws, from them his countenance and protection; and when those homeless children turn and knock for admittance, but knock in vain, then must they seek for themselves a shelter from the storm. Behold those children—they are here!* They have long realized the want of a convenient house for public worship, where they may enjoy in common with other denominations, the satisfaction of having those doctrines advanced, which they believe consistent with *right* reason and with divine revelation. Their local situation, the rapid growth of the society, the general interest and advancement of the truth, demanded that something should be done; and they have said with one voice, let us build an house of prayer, let us consecrate a temple to the Lord of Hosts! and in

* Previous to the organization of this Society, in the year 1821, a petition signed by Daniel Jackson and others, was presented to the Committee of the First Parish, for liberty to hold an evening meeting in their house, but the petition was rejected. Application was also made for the new meeting house, for a school house, the old court house (now town house,) but rejected.

the name of Jehovah we have laid the foundation, confident that "except the Lord build the house they labour in vain that build it."

The foundation stone has already been made an *altar*, upon which we have offered the sacrifice of prayer and supplication; and when the temple which shall be reared upon this foundation shall be completed, it will resound with the voice of thanksgiving, and the united symphonies of a grateful multitude.

In raising this fabrick, we are not governed with an emulation to rival those who have gone before us in splendour or magnificence. No costly decorations, no guided carvings will dazzle upon these walls. Here will no gaudy trappings calculated to feast the eye, or attract the attention of the distant beholder be displayed. We trust that a motive more humble and more glorious, prompted the measures which have been adopted by these builders, and which you already behold in a successful train of accomplishment. Our motive is love to God, and to man, our fellow. We erect and dedicate this house to the Omnipotent *Creator* and "*Saviour of all men*," for his honour and glory, and for our own, and the happiness of our children, and our children's children, down to the remotest posterity.

It is here we shall offer our public supplications—it is here we shall assemble with our families to pay our weekly devotions to the beneficent Author of our lives and the Father of our spirits. It is on this spot, and beneath a covering which shall soon intervene between us and the bright arch above, where we expect to hear the cheerful voice of devotion, the loud swelling anthems of praise, and the "words of eternal life, which God who cannot lie, promised us in Christ Jesus before the world began."

Our design is to furnish a home for the devout worshipper, a resting place and a shelter for the wandering exile, and a barrier to the prevalence of error and vice; and we feel that God will smile upon, and prosper our endeavours. Should our numbers be few, we confidently anticipate the fulfilment of our Saviour's promise, "Where two or three are gathered together in my name, I will be in the midst and bless them." For this blessing, for the uninterrupted enjoyment of our religion, and for the promotion of consistent christianity, we have collected these materials, and are now about to convert them into a temple of praise, to commemorate the glory of the King Immortal.

Here let it be observed, is a public testimony, a declaration to the world, of the sincerity of our faith. While we call upon these walls to raise, which will ere long dilapidate and disappear, we look to that "house not made with hands *eternal* in the heavens." Our hopes are not built upon a temple of human structure, but upon the immutable promises of God. It is therefore, on this spot, as from Pisgah's top, we shall meet to view the land of promise, and to contemplate

the glory of that celestial city "whose maker and builder is God."

But is said by some that we have departed from the platform upon which our fathers built—that we have deserted the religion of our ancestors. It is true, my friends, that we have dissented from, and forever abjured their partial creeds and systems. But is this a crime? Because our fathers have eaten sour grapes shall their children's teeth be set on edge? Ye descendants of the pilgrim band, to you we appeal. When your Fathers fled from the rage of *transatlantic bigots*, and committing their lives and their all to the friendship of Heaven, preferred a trackless ocean, tossed with conflicting waves, to their own native firesides. When after having encountered the perils of the sea for months, they arrived in yonder Bay, exposed to the bleak winds of December and the wintry storms—when slowly bounding over the billows, they approached and placed their exiled feet on yonder *Rock*, and amidst the roaring of furious waters and the whistling of the tempest, breathed forth their devout aspirations in thanksgiving to indulgent Heaven, under whose guidance and protection they had been conducted to this wilderness world.—What were *they*? they were dissenters, flying from the rage of bigots, whose *holy* cry from that day to this has been *orthodoxy* and the *church*, and whose *mad* zeal has led them to condemn and persecute all who have dared to think different from themselves.

We repeat it again; that our Fathers were *dissenters*. They preferred the simplicity of the Gospel, to the impure worship of the established church—The pious and devout emotions of the heart, and the simple and mild influence of the spirit, to a round of dull formalities, and unprofitable ceremonies. They departed from the worship of their fathers; and we, their descendants, have departed from them.

But we ask was this innocent dissent, a crime? Who is there but applauds their magnanimous spirit, and heroic virtues? But if dissent be a crime, then instead of making our boast as the offspring of a virtuous and pious band of patriotic Pilgrims, let us honestly confess ourselves the progeny of a company of criminals, who fled from their native country to escape the demands of justice. But where is the son of a Pilgrim, who would not repel with indignity, any attempt to brand the characters and the virtues of these christian dissenters!

All who love religious freedom praise their virtues and applaud their resolution. They call them a glorious and holy company; men who dared to vindicate the rights of conscience, and to follow the dictates of their reason. They admire their candour in avowing their sentiments, and that magnanimity of spirit which *they* evinced, in dissenting from the prevailing errors and corruptions of the church, and pride themselves in being the descendants of men, whose *noble*

souls *dared* to be religiously free! If, then, it were virtuous and praiseworthy in our fathers thus to act, shall it be called *dishonourable* and *degrading* in us, their children, to follow their example?

While we glory in their virtues, and reverence their characters, and spread over their foibles the increasing mantle of charity—while we justify them in asserting and maintaining their religious opinions, we claim for ourselves the right to follow their example; and we claim no more than they have granted. If we have left their partial platform, and embraced more enlarged and honourable views of the character of God, and the kingdom of his Son—if we have seen, and acknowledge, and teach the final, complete salvation of all men, while they saw and taught a partial salvation, then our *only* crime is, in seeing more than they saw, and in believing farther than they believed. And who censures us for this? Is it the fathers? No, my friends, they are their descendants, who have never seen what their fathers saw in vision.

(TO BE CONTINUED.)

PROVIDENCE,

SATURDAY, SEPTEMBER 2, 1826.

"Earnestly contend for the faith."

Universalist Convention of New-York.

It will no doubt be recollected by most of our readers, that some remarks were made in the Christian Telescope, (see No. 49, Vol. 2,) upon the proceedings of the Universalist Convention, which assembled in Madison, N. Y. on the second Wednesday in May last. We then said, that those proceedings were altogether unwarrantable, as calculated to introduce and incorporate an idle round of ceremonies, as essential duties of the christian religion; to place needless barriers in the way of candidates for the ministry; and, were upon the whole such innovations as we should not remain idle spectators of.

A writer, who signs himself "Candidus," in the New-York Christian Inquirer of August 19th, in the course of his remarks upon our communication, says, "we have looked in vain in the proceedings of the Convention, to find something that would justify the above remarks; but are wholly at a loss to know upon what they are founded. The Convention 'attempted to impose *nothing*,' as they had no power to impose any thing, all their proceedings being merely recommendatory, and could be approved or not by the different associations, as they should think proper." Indeed! and is it so? Let us suppose for instance, that some one association should refuse to comply with these measures, what would be the consequence? Notwithstanding "Candidus" affirms they

did not enforce any thing, there can not be the least doubt but such measures would have been adopted as would eventuate in the disfellowshipped of such association, and yet these are what "Candidus" calls "recommendatory" measures. That Convention wanted merely the sanction of civil power to render it as famous in the history of persecution, as any one that existed during the darkest ages of the Church. We pray God that the time may never come when such men as composed that Convention shall have the power to *enforce anything*; for that moment their persecuting spirit will show itself in traces of blood.

But Candidus asks, "what did they recommend that was such a killing sin?" We answer, 1st. They resolved that each association should have the privilege of sending five delegates to the Convention, composed of ministers, exclusively; (if so many could be found belonging to one association,) thereby debarring the laity from any privileges of the convention, and laying a foundation of secular power, which must eventually terminate in the complete enslavement of the common people, to the clergy. This was what we called an innovation upon the rights and privileges of every man; it is falling back into the very steps of our opposers, and lays the foundation of that species of clerical influence, which they never ought to possess, and which has eventuated in the misery and destruction of the human race, in every part of the world where it has been tried. It is true this measure did not originate in this session of the Convention, neither is it now for the first time a cause of complaint. The delegation originally consisted of *two* ministers, and this Convention was called upon by the complaints of some of the brethren, to remedy the evil; and how did they do it? Why by taking the power out of the hands of *two* delegates from each association, and placing it in the hands of *five*, and all clergymen. The Editor of the Gospel Advocate well remarks, that "the time *may* come, when a body composed of five ministers from each association in the great state of N. York, would be a powerful—a very powerful body. The time *may* come when such a convention might assume to dictate laws, not only to the respective associations under its jurisdiction, but also to the other powers that be."

The 2d measure recommended, and which is closely connected with the first, was, "that no letters of fellowship should be granted to any candidate for the ministry, until he have devoted at least *one year* to the study of *Theology*," &c. "Candidus" and the friends of this measure, give as a reason why it should be adopted, that we may have "a more respectable ministry," and one which would "not be liable to bring disgrace upon the order, through ignorance and indiscretion, nor to render themselves contemptible in the eyes of the world." Truly this is a poor commentary upon the labours

of our brethren thus far, not one out of ten, nay, but one in the whole number of those who composed the Convention, if we except the president, of whom can boast of any thing further than a common English education. And do the Convention tell us that any of their number have disgraced the order, or rendered themselves "contemptible in the eyes of the world?" Tell it not in Gath! And upon what other ground could they consistently recommend such a course of proceeding? The fact is, and the truth may as well be told at once, there are certain of the clergy, and we have reason to fear "Candidus" is one in "sheeps clothing," who are using their utmost endeavors to draw their unsuspecting brethren into the schemes of the day, and are leading them on step by step, to the grand climax—a union of Church and State. This minister delegation—this placing restrictions upon candidates for the ministry, &c. &c. are but mere preparatory measures; the plan once matured, and farewell to all liberty. We may as well present our hands at once to the fetters, our bodies to the flames.

No further notice need be taken of "Candidus," than to say, he will find ample reason for our saying that the Convention attempted "to incorporate the duties of the christian religion with idle pomp and unmeaning ceremonies," in the fact that they recommended, or more properly imposed the observance of the ordinances of baptism, and the Lord's supper, upon the several associations and societies under their jurisdiction. And what is this but incorporating "idle pomp and unmeaning ceremonies with, and rendering them essential duties of the christian religion?" We wish to be distinctly understood upon this point. We mean no irreverence, nor are we unbelievers in the propriety of attending to the observance of these duties; but when they are enforced upon any man or body of men, by decrees of councils, we say that they become mere useless—worse than useless ceremonies; and in time will only be observed, because attended with a little show of pompous parade. The fact is, there was no need of this resolution; those ordinances are generally attended to already, and even if they were not, they are things with which the Convention had no business to intermeddle; when they cease to be observed from a sense of their utility, they cannot be rendered more worthy of observance by the recommendation of any Convention whatever, but such recommendations can only serve to render them less observed, by exciting suspicion in the minds of the sceptical of their real usefulness.

LETTER

To the Editor of the CHRISTIAN INTELLIGENCER,
Portland, (Me.)

REV. SIR—

Permit one who feels an intense moral interest in the prosperity and spread of RE-

VEALED RELIGION, to address you upon the subject of a communication which appeared in your paper of the 19th ult. signed, "*Theophilanthropist*."

I cannot express to you, Sir, the regret which I felt at seeing such sentiments published in the *Intelligencer*, without a single stricture or word of comment, by the able Editor of that periodical. For whoever reads the communication in question, with care and attention, can hardly fail to discover that it is a blow aimed with deadly intention at the very root of the whole system of revealed religion.

A brief notice of its leading features will show how clearly the above remark is justified.

The writer first endeavours to convince his readers that the Old Testament is defective: To establish this position, he tells us "that the New Testament demonstrates the imperfections of the Old Testament. It is true, each contains a system of morality, but one is far preferable to the other.—If the Old Testament had not been imperfect and defective, what necessity could there have been, or now be, of the *New* one?"

To show what he meant by this language, he adds,—“If it be proved, (and he evidently considers that he has proved it,) that the Old Testament is imperfect, how can the fact be reconciled with the idea of its having been written by divine inspiration, or dictated by God?”

Should it be thought by any that there is the least obscurity in this language, the writer has removed every vestige of obscurity in the following sentence—"I cannot, and how can any one, possibly avoid seriously doubting of the Old Testament's being, what it has long been supposed to be, of divine inspiration, i. e. derived by a direct communication of God with man?"

This reasoning he applies to the TEN COMMANDMENTS, or *Decalogue*; and supposes that Moses had no more of real or divine inspiration when he wrote that brief code, than Washington or Lafayette had when they seriously meditated the liberties of our beloved country.

He supposes that the divine inspiration of Moses means no more than the indulgence of some contemplations upon the nature of Deity, which might, or might not, originate appropriate and consistent views of his character and government: For he tells us that "objects inspire us with ideas, according to their appearance to our respective views. And it may be well to bear in mind, that the same objects frequently inspire different ideas, because their appearance to them is different," &c.

This rule he would have us apply to Moses and Christ: But in the application of this rule to the Hebrew prophet and the Son of God, we arrive at no such conclusions.

His pretended approbation and preference to the morality of the New Testament, betrays, either an unpardonable ignorance of

what the New Testament contains; or what is worse, an intention to deceive the unwary: For every attentive reader of the New Testament has discovered, that both Christ and his apostles uniformly recommend the same morality which is taught in the Pentateuch, and by the prophets.

Now what did *Theophilanthropist* mean by the defect and imperfection of the Old Testament? He certainly could not mean that it was worthy of belief; for this he denies, by saying that he cannot possibly avoid seriously doubting of its being what it has long been supposed to be, of divine inspiration, i. e. derived by a direct communication of God with man. Let it be remembered that the unequivocal declaration of that Book is, that GOD SPAKE TO MOSES FACE TO FACE. By denying this, *Theophilanthropist* tells us very plainly that he believes it to be a downright falsehood.

Now what do all his pretensions to respect for the New Testament amount to? We cannot see that they amount to any thing more than a flimsy covering for the deformity of his deadly opposition, even to the New Testament: For the only consistent inference which we can draw from his premises, is, that Christ and his Apostles, who recommended the Old Testament to the confidence and respect of their hearers, were either knaves or fools!

Mr. Editor, you now have my views of this communication, as to its character, import and design; which will convey to your intelligent mind a query respecting the propriety of admitting into your columns, effusions of this nature, except it be for the avowed purpose of pointing out the incorrectness of their arguments.

Should you demand, what right I have to object to the admission of such productions into the columns of Universalist periodicals, I answer:—I am a believer in the doctrine of impartial grace and salvation; and you well know that we have long been charged with believing and disseminating Deistical sentiments. And how shall we repel this charge, when our christian opponents have it in their power to appeal to the columns of your paper for evidence in direct support of such an accusation, unless we enter our solemn protest against such sentiments without any unnecessary delay?

Mr. Editor,—I do hope, sincerely, for the honour of our common cause, and the prosperity and spread of the truth, that if you admit another communication of the same character into your paper, you will strip it of its garb, and manfully expose its deformity.

A Believer in Divine Revelation.

FOR THE TELESCOPE AND MISCELLANY.

Reflections on the Eternity of God.

The eternity of God is a subject of contemplation, which at the same time that it overwhelms us with astonishment and awe, affords us an immoveable ground of confi-

dence, in the midst of a changing world. All things which surround us; all those dying, mouldering inhabitants of time, must have had a Creator, for this plain reason; they could not have created themselves. Their Creator must have existed from all eternity, as the first cause must have been uncaused, and as we cannot suppose a beginning without a cause of existence, that which is the cause of all existence, must be self-existent, and consequently could have had no beginning: and as it had no beginning, so it is beyond all influence and control; and as it is independent and almighty, it will have no end. Here then is a support that will never fail; here then is a foundation which can never be moved—the everlasting Creator of countless worlds; the high and lofty one that inhabiteth eternity. What sublime conceptions! He inhabits eternity, and occupies this inconceivable duration. Ages on ages, before even the dust of which we are formed was created, He had existed in infinite majesty. Ages on ages shall roll away, after we have all returned to dust whence we were taken, and still he will exist in infinite majesty: Living in the eternity of his own nature; reigning in the plenitude of his own omnipotence, for ever; sending forth his word, which supports and governs all things; commanding new created light, on new created worlds; and raising new created generations to inhabit them.

The contemplation of this glorious attribute of God, is fitted to excite in our minds the most animating and consoling reflections. Standing, as we are, amid the ruins of time and the wrecks of mortality, where every thing around us is created and dependant; proceeding from nothing and hastening to destruction; we rejoice that something is presented to our view, which has stood from everlasting, and will remain for ever. When we have looked on the pleasures of life, and they have vanished away; when we have looked on the works of nature, and perceived that they were changing; on the monuments of art, and seen that they would not stand; on our friends, and they have fled while we were gazing; on ourselves, and felt that we are as fleeting as they; when we have looked on every object to which we could turn our anxious eyes, and they have all told us they could give us no hope nor support, because so feeble themselves, we can look to the throne of God, and that, age and decay has never reached; that, the revolutions of ages has never moved. The waves of eternity have been rushing past, but it has remained unshaken; the waves of another eternity are rushing towards it, and it is fixed, it can never be disturbed. And blessed be God, who has assured us by a revelation from himself, that the throne of eternity is a throne of love and mercy! and who has permitted and invited us to repose ourselves and our hopes, on that which alone is ever-

lasting and unchangeable. We shall shortly finish our allotted time on earth, even if it should be unusually prolonged; we shall leave behind us all that is familiar and beloved; and a world of other days and other men, will be entirely ignorant that once we lived. But the same unalterable Being will still preside over the universe and all its changes; and from his remembrance we never shall be blotted out. We can never be where He is not; nor where he sees, and loves, and upholds us not. He is our Father and our God for ever. He takes us from earth, that he may lead us to heaven; that he may refine our natures from all its principles of corruption; share with us his own immortality; admit us to his everlasting habitation, and crown us with his eternity.

R. A. B.

A SERMON.

"O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." Romans xi. 33.

When we take a survey of the kingdom of nature, the vast variety of beings that inhabit the globe, the different modes peculiar to each; and all subsisting together in such a degree of harmony as is obvious; we are led involuntarily to exclaim in the language of our text: "O the depth of the riches," &c.

When we raise our wandering eyes, and in contemplative meditation view the grandeur of the heavens, where worlds hang over worlds in unmeasured space, all nicely balanced by the skilful hand of Omnipotence, in such a manner as to perform their respective revolutions in the trackless paths of the sky; and that without the least imaginable disorder; our wonder and astonishment prompts to the adoption of the Apostolical exclamation, "O the depth of the riches," &c.

With a view to profit by our subject, we may consider it under two general heads.

1st. The depth of the riches, both of the wisdom and knowledge of God, as displayed in creation and providence, as well as in the plan of man's redemption.

2d. The judgments of God, why they were said to be unsearchable, the design of God in his judgments; and his ways which are past finding out.

That the wisdom of intelligence is obvious in the works of nature, will not be denied by any man in the exercise of his rational faculties.

That the vegetable, the animal and the rational creation are in themselves capable of affording indubitable proofs of a Divine intellect, is equally clear to the candid.

But our present labors are to contemplate the works of God in creation, providence and redemption. And 1. in Creation.

We behold, in the Biblical history of the world, the earth "void and without form;" a mass of matter where order was a stranger, and over which darkness held her sa-

ble sway: This, by the voice of Omnipotence, we behold rising to order, as a grand exhibition of the wisdom of God; and being of a globular form, was made capable of those motions that produce the agreeable variety of the seasons, and the invariable succession of day and night. The atmosphere that surrounded the earth, being warmed by the luminary of day, caused the earth to produce in luxuriant abundance; so that the creatures formed by the skilful hand of the great Supreme, met a satisfaction of all their wants. We next see man, the noblest image of his Creator, awaking by divine command, from the slumber of ancient night, dressed in the habiliments of innocence and peace, clothed with authority over the creatures of the earth, disclosing the noble faculties of his soul, and enjoying the rich variety of the world.

Where is the man that can contemplate the works of nature, view the vast variety of beings that inhabit the globe, the different modes of their existence, and their capability to enjoy the blessings of earth, and unite in society congenial to their own natures, who is not struck with admiration at the wisdom of the great Creator? Who, but a being that is lost to every operation of reason, can view the beautiful structure of the human body, contemplate its various powers, the wonderful manner in which they are formed for activity and the discharge of their respective offices, and his capacity to make every thing subservient to his best interest, and avoid being inspired with the most exalted ideas of the riches of the wisdom of God?

2. The providence of God is worthy of our attention.

The government of the natural world affords a subject for meditation, which, like that of its creation, is calculated to fill the mind with exalted views of the character of its divine Author.

Whether we turn our eyes to the right hand or the left, we are addressed by the general voice of nature, which announces in loudest accents, the government and care of the all-wise and powerful Jehovah.

The annual and diurnal motions of the earth, are eminently expressive of the paternal care of our Creator: For without these, the earth would be but a dreary waste, wholly unfit for the residence of mortals. Whereas, by the annual revolution of the earth, the variety of the seasons is produced, by which the soil is fertilized for the reception of seed, and the heart of the husbandman is made to rejoice in a plenteous harvest: While by the diurnal motion of the earth upon its axis, the outgoings of the morning and evening are made to rejoice, and the heart of man is filled with gladness.

Wherever we turn our eyes, we are furnished with the evidence of a divine providence by which we are surrounded, and on which we are dependant. Life, that precious gift of heaven, and reason, that polish-

ed gem in the crown of nature, are blessings perpetuated unto us by the providence of God.

But I forbear to mention our families, our acquaintance, with hearts dear to sensibility, whose felicitating society lights up a smile of joy, even in the aspect of woe. It is sufficient to remark, that all these bear undeviating testimony to the depth of the riches both of the wisdom and knowledge of God, in the distribution of the blessings of providential beneficence.

But 3. a theme on which the mind may dwell with pleasure, and which is more eminently expressive of the wisdom and knowledge of God, is the great plan of impartial redemption.

(TO BE CONTINUED.)

POETRY.

"Sing ye praises with understanding."

DEATH OF AN INFANT.

The morning dawned, its glowing dyes
O'er heaven a mellow softness threw,
And shed its glories from the skies,
And blazed the sun with rosy hue.

It was in truth the loveliest morn
That broke for days upon the eye
Of her, who watched with heart forlorn,
Her angel cherub, doomed to die.

'Twas beautiful, as if some look
From purest spirits, hovering nigh,
Had o'er the scene new glories shook,
And filled with fragrance earth and sky.

'Twas calm, no murmuring breezes rung,
Nor aught was heard in that lone hour—
'Twas sweet for angels' voices sung
As drooped the lovely blooming flow'r.

It turned its little head and sighed,
And fluttered stretched abroad its arms—
We kissed it as it softly died,
And wept to see its faded charms.

Sweet innocent farewell! thou'rt gone
To mingle with the blest above,
And we are left to feel alone,
And still thy memory fondly love.

Long as the vital spark remains,
We'll dream of thee, and speak thy name,
And when our life to evening wanes,
Our babe in heav'n, with joy we'll claim.

Dover Gazette.

RELIGION'S lustre is by nature innocence,
Divinely pure and simple from all arts;
You daub and dress her like a common mistress—

The harlot of your fancies! and by adding,
False beauties, which she wants not, make
the world

Suspect, her angel face is foul beneath,
And will not bear all lights! Evans.

SUMMARY.

The Roman Catholic's have in the U. S. 10 Colleges and ecclesiastical seminaries of learning, besides 24 convents and other religious associations.

The Kentucky Ledger mentions a young man, who, on being told that Mr. Jefferson was dead, said he had never heard of such a person.

The Canal boat Montgomery, from Buffalo, passed Little Falls a few days since, with a cargo of beaver and other furs, valued at one hundred thousand dollars.

The Hon. John Forsyth, of Georgia, is to be supported as a candidate for Governor of that state, to succeed Gov. Troup, who, we believe, declines a re-election.

Capt. Symmes is among the distinguished visitors at Saratoga, and by his lectures is combining instruction with amusement, and disseminating the knowledge and popularity of his doctrine of sublimity concavity.

A person stepped into one of the city Banks in New-York, and took from the desk a handful of notes of the denomination of \$1000. The clerk pursued, but could not overtake him. He made his escape to Philadelphia, and in offering them at a broker's to change, was apprehended and committed to prison.

The stalls in the splendid New Market, erected in Boston, have been let to the amount of \$20,000 for the year.

The resignation by Com. Porter of his commission in the U. S. Navy, has been accepted by the President. He is now at the head of the Mexican Naval forces.

The annual Commencement at Brown University, will take place on Wednesday next, in the First Baptist Meeting-House. The PHILERMENIAN SOCIETY of Brown University, will celebrate their anniversary in the First Congregational Meeting-House, at 4 o'clock, P. M. on Tuesday next. Oration by Peter Pratt, Esq. Poem by Rev. Mr. Dean. At two o'clock, P. M. on the same day, and at the same place, Rev. Eliphalet Porter Crafts, will pronounce an oration before the FRANKLIN SOCIETY of Brown University. The celebration of the United Brothers Society will not take place, from the inability of the expected orator to attend.

The FEDERAL ADELPHI Association of Graduates will hold their anniversary on Thursday, the day after Commencement, at 10 o'clock A. M. in the first Congregational Meeting-House. Oration by Rev. Thomas Vernon. Poem by Hon. John Bailey, of Canton, Mass.—*Journal*.

The Hudson River Association, will convene [this being their first session] in Danbury [Ct.] on the second Wednesday and Thursday of September inst.

The Black River Association convened at Antwerp [N. Y.] on the 14th of June, during the session of which a resolve was passed recommending the formation of Tract Societies, in the different Associations, for the spread of liberal Christianity.

We understand that the First Baptist Church and Society in Boston, have complied with the request of Rev. Mr. Wayland, to be dismissed from the Pastoral office of said Church and Society. Mr. W. it will be recollected has been called to the Presidency of Union College, Schenectady, N. Y.

Magnetism.—An Italian chemist has discovered that a green colour contains the principle of the magnet, and that this colour suffices to render a steel needle magnetic.—*Colvin's Mess.*

The Yellow Fever is raging immoderately at Mobile and the greater part of the inhabitants have left the city for the country.—*N. Y. Eng.*

Raw Silk.—A store is about to be opened in Philadelphia, where for the encouragement of the raising of silk worms, raw silk and cocoons will be purchased and promptly paid for.—*Colvin's Mess.*

Books.—It is a curious fact that the Empire of China was full of books before there was a man in Europe who could read or write.—*Ibid*

Matrimonial difficulties.—By some fatality it happened that during this day there was no less than seven wives who took out warrants for the apprehension of their husbands, whom they charged with violence—in every case occasioned by drunkenness.—*N. Y. American.*

The London Courier of the last of May says, that "in Convent Garden, about a fortnight ago, cherries were two guineas per pound—green peas four guineas a quart—and strawberries five shillings an ounce." What prodigal luxury! What profligate extravagance! Green peas twenty dollars a quart in a country where a very large portion of the inhabitants are literally starving! What a blessed country is ours!!! It is to be feared we do not sufficiently appreciate all the peculiar and abundant blessings which a bountiful Providence pours down upon us.—*ib.*

The Cincinnati Gazette states that Isaac B. Desha, the murderer, died on the 13th ult. in consequence of the wound inflicted by himself some weeks since.

Eighteen hundred houses are now building in New-York, most of which will be ready for tenants by the first of November next.—*N. Y. Gazette.*

Dugald Stewart is said to have in press at Edinburgh the third Volume of his elements of the Philosophy of the Human Mind.

Alumni Prizes.—The committee appointed to award the Prizes for Declamation and Composition, to Students of Brown University, under the Alumni Fund, have given notice that the exhibition will be in the Chapel on Tuesday evening, the 6th of September, at half past 7 o'clock.—No person, other than Fellows, Trustees, Officers and Students, will be admitted without a ticket. The Colleges will not, as has been usual, be illuminated on that evening, an intellectual treat being thus judiciously substituted for the usual display of that evening.

MARRIED,

In this town, at St. John's Church, on Tuesday morning last, by Rev. Mr. Taft, Rev. Lewis McDonald, of Rutland, Vt. to Miss Eliza Bissell, of this town.

In Pawtucket, on Sunday evening last, by Rev. Mr. Greene, Mr. Reuben Glover, to Miss Calista Clark, both of this town.

DIED,

In this town, on Monday last, Wheeler Martin, son of Mr. Wm. B. Smith, aged 16 months.

On Saturday last, Elizabeth, daughter of Mr. Simeon Barker, aged 3 years 9 months.

On Sunday last, Sarah, daughter of Mr. Giles S. Greene, aged 8 months 13 days.

On Tuesday morning last, Darius, son of Mr. Daniel Fenner, aged 2 years.

On Monday last, Charles Alfred, son of Mr. Darius Shearman, aged 10 months.

NOTICE.

Subscribers are informed that in future no paper will be discontinued, until all arrearages are paid; and any subscribers who neglect to give notice of discontinuance, before the close of one Volume, will be considered holden for the next.

No subscriptions received for less than six months.

Subscribers who pay three months from the time of subscribing will be considered as paying in advance.

NOTICE.

The subscriber continues to execute orders for Book and Job Printing, at short notice and on favorable terms. All persons indebted to him, either for the Christian Telescope or for Book or Job Printing, are earnestly requested to make payment, without delay.

B. CRANSTON.

Who has on hand, for sale, complete sets of the CHRISTIAN TELESCOPE, or the first and second volumes separate, bound or unbound, which will be disposed of on favourable terms.

Telescope Office, Providence, July 29.